



GELL — TELLA NOVA — 1649



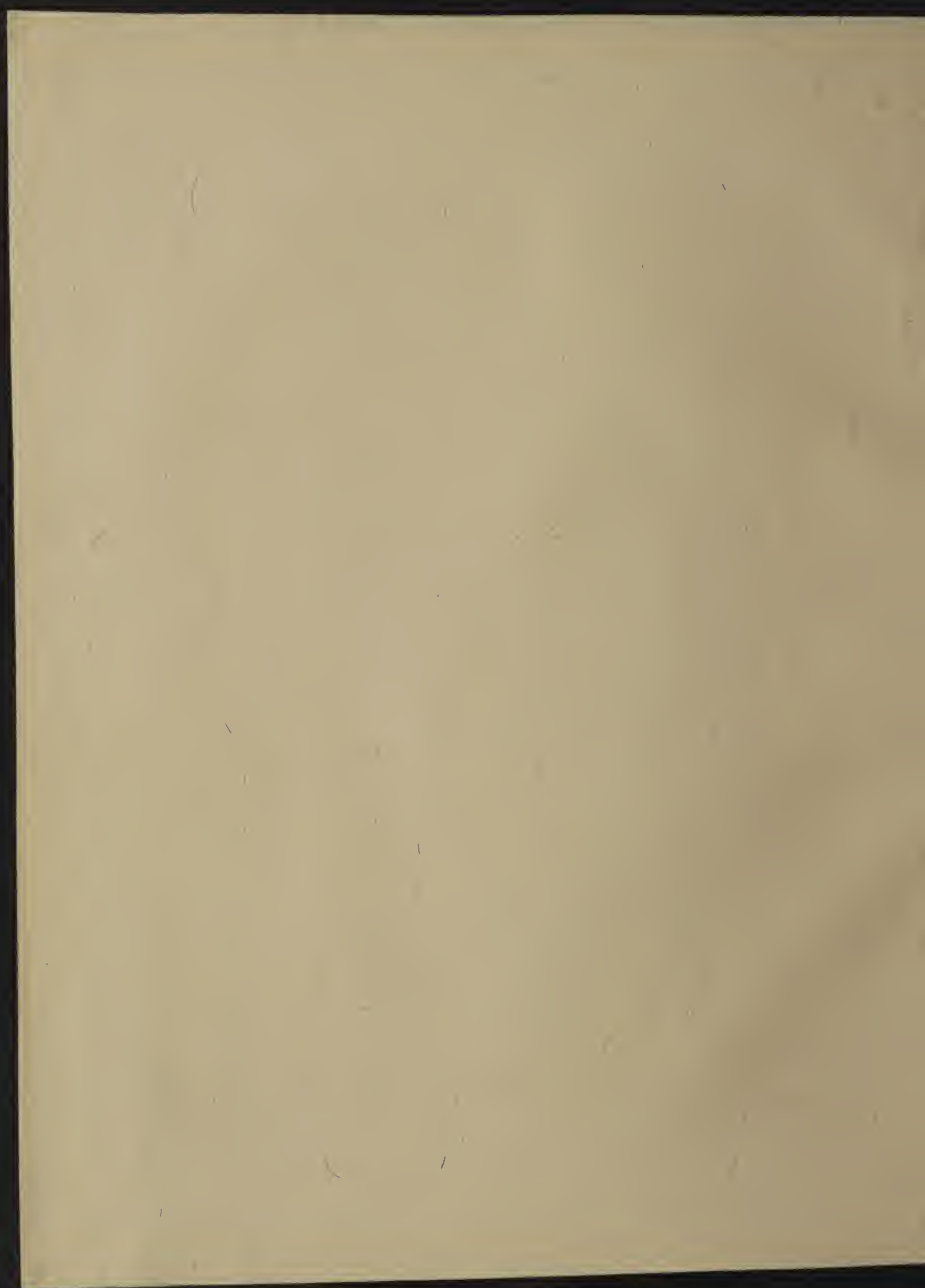






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TELLA NOVA, 55870

N<sup>W</sup> 178  
NEW STARR<sup>A</sup>E,

Leading wisemen unto

CHRIST.

OR,

A SERMON

Preached before the learned Society of

ASTROLOGERS,

AUGUST 1. 1649. In the Church of  
S. Mary Alder-Mary, London.

By ROBERT GELL D.D. Minister of the Word there.

Sol & Luna, post Deum, omnium viventium vita sunt. *Herm. Trism.*

Κλόνον, & σεισμόν γῆς ἐκ τῆς κατ' ἔργον κινήσεως σοχασμῶ περισημνῶν  
τινες, & μυρία ἀλλὰ τῶν ἀληθεσέων ὡς ἀψευδέστατα λελεχθαι, ὅτι εἰς  
σημεῖα γεγονόσιν οἱ ἀσέρες. *Philo Jud. de mundi Opif.*

Astrologia perscrutanda est ad cognoscendum proprietates istorum syderum, ut  
hunc locum intelligere possimus. *Aug.*

Δημοκεῖτ' ἐκ τῆς τῆς μεταρσίων παρατηρήσεως πολλὰ προλέγων, Σοφία  
ἐπανομάδῃ. *Clem. Alex. Strom. lib. 6.*

Chaldæi exitium, quod imminabat, prævidere non potuerunt, utpote quod ex na-  
turali astrorum cursu non emanaret, sed ex arcano Dei consilio. *Calvin.*

Certum est, multas in elementis mutationes ab astris oriri, & in crasi humanorum  
corporum, & ingeniorum inclinationibus, lumen cœleste magnam vim habere.  
*Phil. Melanch.*

LONDON: Printed for Samuel Satterthwaite; and are to be sold at his  
shop at the signe of the Sun on Garlick-Hill. 1649.

NEW ST. JES. R.

CHURCH

ADAM

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To the Learned  
S O C I E T I E  
O F  
Artists, or Students  
I N  
A S T R O L O G I E.

*Gentlemen,*



That I was not easily perswaded to speak in publique of the ensuing argument, some of your selves, who importuned me thereunto, can testify. But how much more averse I ever have been from exposing my thoughts in print to the common view and censure of all men, many other very well know. Among other reasons, these especially moved me. The world is overcharged with an insupportable number of books; and *Bookwrights* daily add unto the



burden : *Scribimus indocti doctique*.--- I have observed also much precious truth already extant, exceedingly neglected, especially because it presents it self in simple and plain language, even as the Scripture, for the same reason, is sleighted, which makes for the further condemnation of those, who, by reason of the plainnesse, cannot but know it, yet obey it not. And truly I never affected any elaborate expression, or high language, but content my self with a plain and low style, condescending as much as I can, to the capacity of all.

Also I have learned by the experience of some others, who having published their present conceivings, have lived to correct them, and wished, but too late, that they were recalled. *Dies diem docet*. By which means, they have cast themselves into this dangerous *Dilemma* ; That either they must stiffly maintain what they had rashly adventured to divulge ; as commonly men do, (few being so ingenuous as to write their Retractions ; ) or els they must hazzard their credit among too many, who think it laudable to be constant (or rather obstinate) in defence, though of grosse errors, if they be their *Principalls*, as they call them, which they have taken up upon trust ; and conceive it a great disparagement unto themselves to change their opinions, though for the Truth it self ; and think it a great folly to be wiser than they were.

I know also how impatient many are, that any one should differ from them in judgment in the least, if in divine matters ; though in them, by reason of their hidden nature, and our corruption and blindness, there be the greatest darknesse ; so that men ought not therein too suddenly to be resolved.

Notwithstanding these, and many other reasons  
which



which might be named, I held my self ingaged, upon occasion of this subject, to speak something concerning that concealed truth of Gods governing the world by the influence of the Starrs and Angells, which I believe, makes much for the glory of God, because thereby his mighty power is made known, both in restraining the ordinary power of nature, as he often doth; and limiting the Devills power and malice; which some professing your Art, have attempted to make use of, to the destruction of Gods people.

*Flectere quod nequeant Superos, Acheronta movebunt.*

But in vain. The great God powerfully protects his people, as he did from *Balaam*, so that there is no enchantment against *Jacob*, nor divination against *Israel*, *Numb. 23. 23.* Yea he imparts such power, especially to wise, faithfull and obedient men, that they are able to give check to the influences of Heaven.

If any thing delivered, crosse the received Tenents of some men, they ought not much to take offence, or be impatient, that I or any other man should differ in judgement from them, if they remember, that the Nationall Covenant bindeth all those who have taken it; to endeavour *Reformation in Doctrine first*, then in *Discipline and Government*. And if Reformation must be made in Doctrine, it's evidently supposed, that in received Tenents of Doctrine, there must be somewhat amisse; how els can there be Reformation made in Doctrine?

And whereas Reformation in Discipline and Government is much pressed, though there be not one word of any speciall Government in the Covenant, ought not men to be more earnest for Reformation in Doctrine, which is essentiall and principall, than for Discipline.



Discipline and Government which is accidentall only and implied? And therefore, under the favour of those who think otherwise, there is some necessity, that all differences in judgement should be made known, yea though some of them be very erroneous; in which respect, there must be heresies, saith the Apostle, 1 Cor. 11. And therefore *prove all things, and hold fast that which is good*, 1 Thes. 5. 21. *Try the Spirits*, 1 John 4. 1. For how can we prove all things, unlesse we have some knowledge of them? how can we try the Spirits, except we know, there are such such Spirits?

There is yet another reason, which truly in it self, is not so prevalent with me, as the importunity of some friends makes it; namely, the obloquy and reproach that some men have cast upon this Sermon, and the Preacher of it. *That it had neither head nor taile. That in it I had defended Conjurers and Fuglers. That I held the influences of the starres so powerfull, that they inforced a man to sin. That I had delivered many notorious FALSE TRUTHS.* That Phrase of implicite contradiction plainly speaks the men, of what judgement they are.

And therefore I had altogether neglected their reproaches, having endeavoured now for many years to approve my self a servant of Christ, by honour and dishonour, by good report and evill report. Howbeit understanding that some were hired to take notes, by one or other, of whom I could promise my self no great good, having had experience of such indirect dealing, least the truth it self should suffer by me, (even that ---- *grandævus Alethes*, that old Truth, which I endeavoured to draw out of the pit,) I chose rather to expose my rude meditations unto the world in their  
own



own home-spun dresse, than suffer them to be presented naked on the stage (according to the misapprehensions and evill intentions of some) to be hissed off again, if I could thus prevent it.

Thus Gentlemen, I have given you my reasons both of my backwardnesse, and yet also of my forwardnesse to serve you. Excuse, I pray you, all defects, as for other reasons, so by my short warning, a fortnight onely, wherein my weekly businesse, as much as other mens, hath not been omitted, though I know the guise of men, *minuunt de labore ut addant ingenio*; yet what I say, ye know to be true.

I beseech ye, heed well, what in speciall I speak to you, toward the end of this discourse: which the rather I hope ye will do, because ye made choice of me, not onely as being one of your judgement touching your Art, but as one, of whom ye might heare Truth impartially concerning your due practise of your Art, willing to please all men, but onely for their good unto edification, having no mans person in admiration for advantage sake.

As therefore ye and your Art are servants unto the God of Heaven, so far forth I professe and subscribe my self,

Sirs, Your servant in the Lord,

*R. Gell.*

My dear Sir,  
I have the honor to acknowledge the receipt of your letter of the 12th inst. in relation to the matter of the  
of the Bank of the City of New York, and in reply to inform you that the same has been forwarded to the  
proper authorities for their consideration. I am, Sir, very respectfully,  
Your obedient servant,  
J. B. Smith

Yours faithfully in the East,

R. Gell.





# A S E R M O N

Preached before the learned Society of  
A S T R O L O G E R S.

MATTH. 2. 2.

*Where is He that is borne King of the Jewes? for we have seene his Star in the East, and are come to worship him.*



Mong the Grecians they had their common Assemblies of their owne and other Nations every fifth yeer, saith *Herodotus*; and at those meetings, their Panegyricall Orations, whose maine scope was *το χρήσιμον*, the profit and wealth of Greece. And among us, most Professions and Societies of men have their Conventions and Assemblies; and their end commonly differs little from that of Greece; it is *το χρήσιμον*, their Wealth, the advancement and increase of Trade. And although there be some pretence of amity and love, yet all being busied about the same commodity, wherein every one hath equall interest, if some notable gain, like a Bone, be cast among them, *φθονία καὶ τεκτονὶ τεκτων* covetousnesse and envie soon ravils all their friendship.

As for you, the learned Society of Artists, with whom now  
B properly



## A Sermon, Preached

properly my businesse is, your anniversary meeting is, I hope, for more noble ends, the common good and benefit of Mankind; the nourishing and strengthening of true, mutuall, Christian love; the owning of the great God, whose name is Love, (1 John 4. 8. 16.) in His works of Nature and Government of the World by STARS and ANGELS, neglected by almost all other men. And as your Studies are about the Heavens and heavenly Bodies, their orderly Motions and powerfull influences upon this inferiour World; so the end of your coming together, is to glorifie the GOD of Heavens, who made that wonderfull frame, and maintaines that constant order and powerfull efficacy of the coelestiall Bodies, and by them leads us to the knowledge, contemplation and admiration of Himselfe. Yea, whereas the time is now come, and that fulfilled, which our Lord foretold, Mat. 24. 23. that men should say, *Loe here is Christ, or there.* The end of your meeting is like that of the *Magi*, the Wise-men; who soon after our Lords birth, came from the East to *Jerusalem*, saying, *Where is He that is borne King of the Jewes? for we have seene his Star in the East, and are come to worship Him.*

That's the argument I shall entertaine your patience withall, and treat on at this time.

Mat. 2. 2. *πρὸς ἡμᾶς, &c. Where is He that is borne, &c. Take the Text with the words preceding; Now when Jesus was borne in Bethlehem, &c. Behold, there came Wise-men from the East to Jerusalem, saying, Where is He, &c.*

All they say, is contained in these two Parts:

Ἑρμηνεία, a Question, *Where is he that is borne King of the Jewes?*  
 Λαμπρότης, a Reason rendred of the Question, and that both from the impulsive cause, and the end why they made their journey, and moved this Question; *For we have seen, &c.*

In the Question we have:

τὸ δίδωμεν, datum, the supposition; and that they tooke for  
 τὸ ζητούμεν, granted, *That the King of the Jewes was borne.*

That which they put to the Question upon this supposition, *Where is He that is borne, &c.*

To the unfolding both of the Supposition and Question, thereupon



*before the Society of ASTOLOGERS.* 3

thereupon; its necessary that we know who these Questionists were. The verse before my Text tells us they were *Magi*, which we turn Wise-men: which word, because its very ambiguous, we may know that anciently there were two sorts of Wisdome, and so of Wise-men. The former Wisdome truely so called, begins with the feare of God, and is the knowledge of Divine and Humaine things: Divine, as of the Providence of God, his generall government of the World by Stars and Angels; his speciall government of his Church by his Word and Spirit.

Humaine, as the knowledge of Nature, and the mysteries and wonders therein contained, farre greater than our naturall Phylosophy now in use and reputation will reach unto; also practicall Philosophy in Morality and Civility.

The latter sort of Wisdome, falsely so called, begins with the ignorance of God, neglect and contempt of his Nature, Will, Word, Wayes and Works, and is the knowledge of Diabolicall curiosities, as Witchcraft, Necromancy, confederacy with uncleane Spirits; *μαγία*, a subtile way of deceiving a mans selfe and others, by the names of God & Angels, when the Devill intends nothing lesse. Of this kinde also is that sort of Jugling whereby the Fancie is corrupted, and works truely wrought beyond the power of Nature by compact with the Divell.

The former kind of Wisdome is called *θεοσοφία, ανθρωποσοφία*, Naturall Magicke, and tends altogether to the honour of God, and to the preservation of Man-kinde.

The latter is called *κακοσοφία, κακοδουμνία*, Magicke Diabolicall, and tends wholly to the dishonour of God, and to the ruine and destruction of Mankinde.

This is that *ψευδοσοφία*, Wisdome and Wise-men falsely so called; which God in Scripture so often by his Prophets and Apostles inveighes against. Such were Pharaohs South-sayers, of whom Saint Paul mentions two, Jannes and Jambres; such was Simon Magus, such was Elymas the Sorcerer, and sundry the like.

These two kinds of Wisdome and Wise-men, he who



4      *A Sermon, Preached*

confounds, and takes for the same, either out of ignorance, or malice, or both (for such there are) he too much wrongs and abases the servants of God, and too much honors the vassals of the Divell.

He who thinks I attribute too much to the former kinde of Wisdome and Wise-men, let him inquire what the *Gymnosophists* in *Ethiopia* were, and the *Brachmanni* in *India*; what the *Babylonian* and *Persian Magi* were, and he will thinke I have bene too sparing in their commendation. Those were foure Schooles of Wise-men famous throughout the World; and of them were these Wise-men, who move the question in my Text. Those Wise-men of the East, as they exceeded all the World beside in other wisdome and knowledge, so in *Astronomie* and *Astrologie*; whence they are thought by some to be called *Magi* of *Magog*, one of the seven Cities of note in *Asia*, famous for that Science. And therefore *Magog* is thought to have the name in the *Ebrew*, becaule from the House-tops (so *Magog* signifies) which of old were made plaine and flat, they were wont to contemplate and behold the Starres and Motions of the Heavens, and thence to praise God in his Works. Of this Profession, though not of this Citie, were those *Magi* in my Text. Such Wise-men they were as knew God, and the invisible things of God, being cleerly seene and understood from the Creation of the World, by the things that are made; as his eternall power and God-head. And thus knowing God they glorified him as God, *Rom. 1*. Such as were not hearers of the Law, but doers of it: such as having not the Law, were a Law unto themselves, shewing the worke of the Law written in their hearts, *Rom. 2. 14, 15*. Such as were faithfull in little; and therefore God imparted more unto them; according to that generall and never failing rule, *Habenti dabitur*, To him that hath, that is, useth what knowledge, grace and strength he hath, shall more be given. Yea, to such a Plerophory and full perswasion of Divine truth they had attained, that they made not any question, whether Christ were borne the *King of the Jewes*, or no, that they tooke for granted, but asked, where he was borne; *Where is He that is borne, &c.*

But



*Before the Society of ASTROLOGERS.* 5

But how came they so confident? They saw His Starre in the East: there's their first Reason, from the impulsive cause. But is it satisfactory? For explication of this Reason, it's necessary we satisfie these Questions.

1. How knew they the King of the Jewes?
2. How was this Starre His?
3. How knew they this Starre to be His?
4. From what part of the East came they, where they saw His Starre?

1. How knew they Him? Who was their Teacher, Tutor, or Counsellour?

They had two sorts of Counsellours or Teachers; one inward, that was God the Father: They kept his Law, and his Law was their Schoolemaster unto Christ, *Gal. 3. 24.*

2. 'Tis probable they had outward Teachers, Tutours and Counsellours, both *Balaams* Prophecie, who came out of the East, *Num. 23. 7.* out of *Chaldea*, & his Prophecie was wel known there, a most antient Prophecie of Christ, and the Starre in my Text, *Num. 24. 17.* *There shall come a Starre out of Jacob, and a septer shall rise out of Israel*, the word is שבט, which in the first acception signifies a yong tender plant, even that which *Es. 11. 1.* calls נצר, and *Jer. 23. 5. & 33. 15.* צמח which we turn a Branch, a Branch from his roots, & a Branch of Rightousnesse, though neither word properly signifies a Branch; for a Branch growes not up from the root of the tree, but a tender Plant, a sucker, a shoot, a springet. But for more proof, the 70. turn the word שבט ανθρωπου, and the Vulgor Latin, *Homo*, even the man Christ Jesus, He should rise out of *Israel*, and *ver. 19.* out of *Jacob* shall come he that shall have dominion, *Dan. 7. 14.* This Prophecie of *Balaam* 'tis probable, they knew, and the man that should have Dominion, even he that should be born King of the Jewes.

This was one of their Tutours or Counsellours. Another kinde of Counsellours probably they had, the *Sibyls* (though some learned men undervalue their authority) & their oracles: And the very word *Sibylla* signifies σεβυλλα, the counsell of God. Ten of these were famous throughout the world; all of them



## A Sermon Preached

*Mage* or *Prophetesses*, and the most of them *Prophefied* most plainly of *Christ*, as the *Cumana Sibylla* in the time of *Tarquinius Priscus*, whose maine *Prophefy* was of these times.

*Magnus ab integro seclorum nascitur ordo ;  
Jam redit & virgo; redeunt Saturnia regna,  
Jam nova progenies cœlo demittitur alto.*

But more manieffly the *Sibylla Erythræa* to this effect that in the last days God should be humbled ; the Son of God made man; the Deity united to the humanity; and should be brought forth and nourished by a Virgin. This *Sibyll* and her *Prophefies* 'cis likely were well knowne in the Eastern parts of the world, whence these Wise men came.

2. But how was this his *Starre* ? not as if the other *Starres* were not also his, but as *John* the Baptist was his Angel, and sent for this purpose, to give testimony unto *Christ*, and to prepare his way ; and having so done, he finished his course, and was taken away : so this new *Star* gave notice of the new man comming into the world, & guided the Wise men to him, and so vanished away ; and in that respect its said to be His.

3. But how knew these wise men that this was his *Sarre* ? there is a tradition said to be own'd by some of the Fathers (*Saint Chrysostom* is named) That in the East in a Citty called *Sheth* neer the *Ocean*, a society of men, 12. in number, Students in *Astronomy*, learning out of *Balaams* *Prophefie*, that such a *Star* was to appear, they set themselves to observe the heavens, and waite for the appearing of it, and that when any of the Society died, others were chosen in their room ; this number of Students so continued in their observation for many ages, untill at length the *Starre* appeared unto them.

Now that this *Starre* appeared not in a corner, *Chalcidius* a *Platonics* Philosopher who lived at the time when our Lord was made manifest in the flesh, he writing upon *Plato's Timeus*, concerning divers *Starres* and their direfull effects, as *Plagues* and *Warres*, hath these or the like words ; There is, saith he,  
a more



a more holy and Divine Hiltory, which reports, that, by the appearing of a certaine extraordinary Starre, not diseases and death was foreshown, but the venerable descent of God for mans salvation; which Starre was observed by the *Chaldeans*, who worshipped God new borne and become man, and offered him gifts. So he. There remaines yet one Question to be answered.

4. From what part of the East came they?

Here I finde a difference. Some say from *Persia*, because that is full East from *Jerusalem*. And the *Persian* Kings were wont (saith *Plato* in his *Alcibiades*) to traine up their Sonnes, who should succeed them in the Kingdome, in Naturall Magicke. But not onely in *Persia*, but also in other parts of the East, and in *Egypt*, they had their *Magi*; and out of their *Magi* or Wise-men, were chosen their Priests, and out of their Priests their Kings, as the name of *ἑρμης τοιομεντος* imports.

It seemes to me most probable that these Wise-men came out of *Arabia Felix*, for the *Chaldeans* and *Arabians* were much given to the study of *Astrologie* before the *Persians* were, and more famous for it. Such *Magi* were *Job* and his friends, saith *Clemens Alex.* *Job* being reported to be a man perfect and upright, fearing God and eschewing evill, and the greatest of all the men in the East, and neighbours they were to the *Sabeans* and *Chaldeans*, as the *Arabians* are.

Besides, the Prophecie is well known *Psalm 72.10.* The Kings of *Tarshish* and the Isles, the Kings of *Sheba* and *Saba* shall bring gifts. Where the Kings of *Tarshish*, being the Kings of the North, the Isles importing the Kings of the West, *Saba* implying the Kings of the South, there's none left for the Kings of the East, but *Sheba* which is rendred *Arabia*.

But the gifts which they bring, discover whence they came; it was the custom of the East to bring Presents to those whom they acknowledged their Kings, as might be showne at large. And presents we are wont to be such as the Land afforded. Take for the man, saith *Jacob*, of the best Fruits of the Land, in your vessels, and carry him downe a Present, *Gen. 43. 11.* That part of *Arabia* so about-



abounded with mines of Gold and Silver, and the chiefe of Spices, as appears *Ezech. 27.22.* that from thence it was called *Arabia Felix*. But because other Countries also might afford many of these, yet in that they brought Frankincense, it's plain, they came out of *Arabia: Thura, præter Arabiam nullis*; no Countrie yeelds it but *Arabia*, saith *Pliny*. And that speciall part of *Arabia*, saith *Virgil* --- *Solies est thurea virga Sabæis*; whence that part of the Countrie is called *Arabia sacra*, *Arabia* the holy, because it yeelded Frankincense wont to be burned in their Temples, whence by *Arabici odores*, Frankincense is understood in *Pomponius Lætus*.

Lastly, that we may prove this, and give light to that which hath been spoken, these were the successors or posterity of the Sonnes of *Abraham* by *Keturah*, whom he sent East-ward into the East Countrie, *Gen. 25. 6.* And therefore *Sheba* is joyned with *Midian* and *Ephah* children of *Abraham*, to whom the Promises were made; who, as God foretold, would teach his children, *Genesis 18.* and it is prophesied by *Esay 60. 6.* of those or better times of the Gospell; That the Dromedaries of *Midian* and *Ephah*, all they from *Sheba* shall come, they shall bring Gold and Incense, and they shall shew forth the Prayses of the Lord. Hitherto we have heard the History of the Text.

The Mystery of it belongs as well to us as to those Wise-men: and wise men indeed we shall prove our selves to be, if we doe as they did.

The same question belongs to us: *Where is He that is born King of the Jewes?* And the same reason we have to move it. In the Question, we have the same *ὑπόθεσις*, the same thing supposed and granted, and the same *ἐπίθεσις*, the same thing put to the question.

1. The same *ὑπόθεσις*, or thing granted, that the King of the Jewes is born.

Whence we may take notice how farre nature holpen by art, and tradition, may goe. It cannot be denied, but that these *Magi* knew: first, that there was a child born: secondly, that He was a male child: thirdly, that He was to be a King; fourthly



fourthly, that particularly He was to be a King of the *Jewes*, why Art should be excluded wholly from the cognizance of Nativities, or of Kings and States, I cannot see, since Predictions according to precepts of Art, for many ages known and approved, have been found so true.

Indeed the object here and the means also were extraordinary, a new Starre; yet was that a naturall helpe; and seems to evide thus much; that the well grounded Scholars of Nature and Art, especially being wise, honest, and virtuous persons, and faithfull according to what they know. (as probably these might know somewhat by tradition, as hath been shewn) such may understand many things out of the face of heaven, when the aspect is ordinary: For so the Stars are made not onely for Seasons, but also for Signes, *Gen. i. 14.* which if they signifie not, how are they Signes? yet hence I would infer no more then the Text will bear. Also when the Aspect is extraordinary and new, such as this Star was. And the reason is; That, it being the Creators end, that such his extraordinary creatnres should portend and signifie some good or evill to the world, that extraordinary work of God should be in vaine, and that end of God which he ayms at, frustrate, especially unto those who want His Word, if none among them should understand what is thereby signified and foretold.

2. The light of Nature and Art being further illustrated, and holpen by grace, may discern spirituall things out of the book of Nature; as these *Magi* did discern from this Star, by the help of Gods gracious illumination; That not an outward and civill, but a spirituall King, a *Messiah*, and Saviour was now born to the *Jewes*. Which the rather I observe, and commend unto them to think of, who would exclude all the Heathen from salvation, because they have not the ordinary means, the outward Preaching of the Word to guide them; as if the onely wise, and gracious God were limited, and bound to instruct and save that way onely. Saith not the Apostle expressly, that when the *Gentiles*, who have

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not



not the Law, do by Nature the things contained in the Law, these having not the Law, are a Law unto themselves? where *ἔστιν*, Nature is not opposed to *χρῆς* Grace, but to *νόμος* the Law, and written Word of God. Not but that we ought exceedingly to praise our God, and highly to esteem of his speciall goodness unto us, in affording us his written word, for which blessing holy *David* in speciall manne praiseth God, and exhorteth us so to do, *Psal.* 147. 19, 20. But with all, it becomes us also to acknowledg the riches of his mercy, even unto those who want the outward word and ministry thereof. But that the outward word and preaching of it, is not the onely outward meanes leading to salvation, the *Apostle* teacheth evidently, *1 Peter* 3. 1. If any obey not the word, they also may without the Word, be won by the conversation of the wives. So powerfull is life, which therefore *καὶ ἐξ ὧν*, is called the light of men, *Joh.* 1.

Yea, it is undeniable, that these men had attained unto a greater measure of knowledg, touching some divine Mysteries than the *Apostles* themselves, even after the day of *Pentecost*. These *primitiæ Gentium*, the first fruits of the *Gentiles*, knew now their own calling, which *St. Peter* *Act.* 10. 34, 35. then began to know, when he had seen a vision from heaven. And *St. Paul* very highly esteems the revelation of this mystery made known unto him, *Ephes.* 3. 2. 9.

Hitherto we have seene how the *ἀποκάλυψις*, or thing granted in the question concerns us. The *ἐπισημάνωσις*, or thing put to the question, as neerly concernes us also. They say, Where is He that is born the King of the *Jews*? where we may take notice:

1. These *Magi*, these wise men inquiring, where Christ was born, they were not of the *Ubiquitaries* faith, they believed not that Christs body could be every where; for they ask, where is he.

2. Our God would have the fame of his Sons incarnation spread not onely at *Bethlehem*, but at *Jerusalem* the mother City, and all *Judea*.



## before the Society of ASTOLOGERS. II

3. At *Jerusalem* they ask this question: Of whom? wise men propound questions unto men fit and able to answer them, who were here the inhabitants of *Jerusalem*, and the wise & learned of them. Whence we may note, that the wise in every kinde are persons meet to be advised withall, in doubts of all sorts, and the spiritual wise in spirituall difficulties. It is Gods Ordinance, *Isaiah* 2. 1. 2.

4. Both Nature & Art may be at a stand in spiritual things, especially concerning Christ; which, as the *Apostle* witnesses, are very mysterious, *Ephes.* 3. 4. 1 *Tim.* 3. 16.

5. When Nature and Art are at a loss, they must be holpen by Grace. And therefore the Wise men hoping well of the *Jewes*, as Gods peculiar people, goe to *Jerusalem*, now corrupted, and consult with them. Who yet give us example, and teach us to advise with men holy and wise in the Lord; especially to travell to the City of God, the heavenly *Jerusalem*, and enter into the Sanctuary, *Psal.* 27. 4. and 73. 16, 17. and 122. 4.

6. When Gods Priests, Prophets and Teachers are asleep, strangers come and awake them.

7. Nature and Art may be good handmaids unto Grace, and do *Jerusalem* good service.

8. Here is the accomplishment of *Jacobs* Prophecie, *Gen.* 49. When the Scepter was departed from *Judah*, and a Lawgiver or Ruler from between his feet, then must *Shilo* come, and not till then; And thus it was now with *Israel*: They had no King. *Herod* was a stranger, an *Edomite*, an earthly one; And therefore the Star shewed as well as the Prophecie, that their spiritual *Messiah* was come.

9. When God takes away the outward honor, power, Kingdom and dignity from his people, it is because He would bestow an inward and spirituall in the roome of it. They had now no outward Prince of their own; now therefore the Lord makes known unto them *Messiah*, the Prince, the true King of the *Jewes*, the King of *Israel*.

10. Nature and Art though illustrated by grace in some measure,



measure, may yet be at a loss, as these *Magi* were, concerning the place of *Christs* Nativity and present abode.

11. Many know, that *Christ* is somewhere born, but where and among what people, they know not.

12. The ignorance of something, as where *Christ* is born, must not discourage us or make us slothfull, but stir us up the rather to inquire.

And let us, I beseech you, make yet a more strict and narrow search; where, Where shall we finde Him that is born King of the *Jewes*? It extreme neerly concernes us all.

For, hereby we know the Spirit of God: Every Spirit that confesseth that *Iesus Christ* is come in the flesh, is of God: And every Spirit that confesseth not that *Iesus Christ* is come in the flesh, is not of God; but this is the Spirit of *Antichrist*, 1 *Joh.* 4. 2, 3. And know ye not that *Christ* is in you, except ye be reprobates? 2 *Cor.* 13. 5. But if *Christ* be in you, the body is dead, because of sin, and the Spirit is life because of righteousness, *Rom.* 8.

Now, if *Christ* be born in us, He is borne in us at least as a child. And what is most notable in a child? is not innocency, simplicity, and humility? If therefore *Christ* be a childe born in us, where is his innocency? If uncleanness, fornication, adultery, or adulterous thoughts be in us, innocency is not in us, we are then become not the members of *Christ*, but of an Harlot, and he who toucheth her shall not be innocent, *Prov.* 6. 29. If covetousness be borne in us, *Christs* innocencie is not in us, he that maketh hast to be rich, shall not be innocent, *Prov.* 28. 20.

If rebellion or sedition be born in us, *Barabbas* may be born in us, *Christs* innocency is not born in us, so *Daniel* reasoned, *Dan.* 6. 22.

2. If *Christ* as a child be borne in us, where is his simplicity? If subtilty, deceit, and fraud goe not out of our streets, if we circumvent, and go beyond our brother in bargaining, so far we are for having *Christs* simplicity born in us, that we know not the Father who is the avenger of



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of all such, 1 Thess. 4. 5, 6. If so, the Serpent hath beguiled us and corrupted our mindes from the simplicity that is in Christ, 2 Cor. 11. 3.

Thirdly, if Christ be a childe born in us, where is his humility? If our heart be lifted up in us, if we be proud of wealth, or honor, or knowledg, or what ever else, where is Christs humility? Therefore the blessed Virgin when she magnifies the Lord for Christ born in her, *He hath regard, saith she, the lowline's of his handmaiden,* Luke 1. If neither the innocency, nor simplicity, nor humility of the Child Christ be born in us, how is Christ born in us so much as a child?

True it is, these are but weak, where Christ is new born.

But let them consider this, who think they ought alwayes to be so weak, and place their strength and power of Religion in complaining of their weakness. Doth the child continue alwayes a child? or doth he grow up to greater age and strength? Eph. 4. 14, 15.

Let them also consider this, who although they want the innocency, simplicity, and humility of the Child Christ, yet presume themselves able and well grown Christians, yea, such are grown up to the *Old age* of Christ. Why? because they finde the flesh rebell against the Spirit, and the Spirit against the flesh; which they take for a signe of a perfect regenerate man. He who thus judgeth of himself, as I fear too many do, let him know, that he is but yet a childe, a little child, if so much in Christianity. And for proof of this, compare, I beseech yee Gal. 4. 19. with cap. 5. 17.

But though Christ be born as a Child, yet is He then a King. Is the child Christ born a King in thee? Where Christ is born a King, there He must reign, *Isaiah 9. 6. Unto us a Child is born, &c. and the Government is upon his shoulder, &c.* Does this King reign, bear rule, and govern thee and me? Where He reignes, the wilde passions, the brutish and savage affections; as hatred, variance, emulation, wrath, strife, &c. they are tamed and brought into subjection under the



Child that is born a King, *Isaiah 11. 6.* In the dayes of Christ, (so it is in the *Chalcy Paraphrast*) *The Wolfe shall dwell with the Lamb, and the Leopard shall lye down with the Kid, and the Calf and the young Lion, and the falling together, and a little Child shall lead and govern them, Proverb. 20. 8.*

And therefore Christ is called the King of the *Jewes*. What is that to us? The true *Jewes* are they who praise and glorifie their God, *Genesis 29. 35.* He is not a *Jew*, who is one outwardly, neither is that Circumcision, which is outward in the flesh, but he is a *Jew* who is one inwardly, and Circumcision is that of the heart and Spirit, and not in the Letter, whose praise is not of men, but of God, *Rom. 2. 28, 29.* Of such *Jewes*, Jesus is the King.

Ye perceive (*Beloved*) how neerly the Wise mens Question concerns us. So do their Reasons.

First, they saw His Star. Whence we may :

First, observe the method of our God, in bringing men unto Christ: He takes men at their work. The Shepherds were feeding of their flocks by night, and the Angel of the Lord brought them the first glad tidings of Christ coming in the flesh, *Luke 2.* The Apostles were at their trade a fishing, and Christ called them. These Wise men were beholding the Stars, and giving glory unto God, and God, by a Star leads them unto Christ.

Secondly, take notice of Gods gracious condescent unto Mankinde: He takes men by their worke and by their profession, *Psal. 78. 70.* He chose David his servant, and tooke him from the Sheepfolds, from following the Ewes great with yong; He brought Him to feed (or to rule) Jacob his People, and Israel his inheritance. He tooke the Apostles being Fisher-men, and made them Fishers of men, *Luke 5. 10.* Thus *Dionysius* the *Areopagite* was first brought on his way toward Christ, the Sonne of righteousness, by the beholding that supernaturall Eclipse of the Sun at the Passion of Christ; as He brought these Astronomers by a Starre. And this I take to be one principall reason, why Christ himselfe, his Kingdome, his Word, the Ministers of it,  
and



and all meanes of Salvation are represented unto us by so many Metaphors; God graciously condescending to come home unto us, to take us at our trades, at our callings, at our severall professions, and all, to bring us, as He brought the Wise men here by a Star unto Christ.

Thirdly, God calls not men *per saltum*, nor all at once, and *extempore*; but by degrees. The Shepherds had an Angel to preach the Gospel unto them, the immediate outward meanes of salvation: these Wise-men had a Starre; a meanes also, but more remote. The Shepherds lived in the Church, were well prepared; the Wise-men were strangers to it; yet *utraq; lingua de cælo erat & stelle & Angelorum*, as one of the Ancients speaks, God taught from heaven both by Starre and Angels.

Fourthly, these had a Starre, and but a Starre; and they came to worship Him. That's the second reason of these Wise-men. O the sloathfulnesse of most men in these dayes! we have not onely the booke of Nature open to us, as these Wise-men had, but the Grace of God also hath appeared, and the Gospell, and glad tidings of Christ hath been preached unto us now all our dayes; yet how few, alas, how few obey the Gospell of Christ? God gives us his Word, and great is the company of those who publish it; and a great deale of Preaching we have, and a great deale of hearing, and a great deale of talking; yet how few, alas, how few come unto Christ, as these Wise-men did, to whom God gave neither Preacher nor Word. Onely it is probable, a tradition they had, and but probable; they mention it not, onely they saw a Starre, and came along journey to worship Christ.

Beloved! I blame not now our want of diligence in coming to Church, nor in seeking Christ any other way abroad, and without us. These things we may do, and good means they are in their kinde and degree: yet may we use them all, and that diligently, and yet 'tis possible we may not come unto Christ. Mark, I pray, what our Saviour saith

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to the Jewes, Iohn 5. 39, 40. Yee search the Scriptures (so the Greeke word *ἐπευρίτε* is rather Indicatively then Imperatively there to be understood, as the Text will appeare to any judicious man, who shall well consider it; ) Yee search, saith he, the Scriptures, for in them yee thinke to have eternall life; and they are they which testifie of me; and yee will not come unto me, that yee might have life. To come unto Him, is to beleve on Him, Iohn 6. 35. to conforme themselves unto his death, that as Christ lives, they might live also. This is *πιστις λόγος*; a faithfull saying, if we dye with Him, we shall live with Him, 2 Timothy 2. 11, 12. even that life of God from which we are estranged, Ephes. 4. Thus the Jewes came not unto Christ, nor, I feare, many of us.

These Wise-men came unto Christ by the guidance of a Starre, and their example may justly blame the unwise, who ascribe their not comming unto Christ, to fatall necessity or influences of the Stars: As *Tertullian* reports of ignorant men, *Deonerant seipso, & male mentis impetus vel fato vel Astris imputant*: They excuse themselves and lay the blame of their evill minds upon fatall necessity, or upon the Starres.

As for fatall necessity, let them answer & satisfie these complaints, who are ignorant of Gods Governmant, of the world by Starres and Angels; and therefore of all other men, most oppose *Astrologie*. These are they who saigne a compendious and peremptory decree of God, without consideration of sinne voluntarily committed, to save a few, and damn all the world beside. Let these, if they can, satisfie those who complain of fate and destiny.

I shall rather endeavour to satisfie their cavill, who lay the blame of their not comming unto Christ, upon the Starres and their influences; yea, and upon Astrologicall judgements of their effects.

True it is, *Astrologie* is that Art or Science, which enables and teaches men to judge and foretell naturall effects, and changes to come, in the Elements and Elementary bodies, by their motions, configurations, and influences of the Signes, Starres



Starres and Planets; yet neither are the influences, much lesse the judgements and predictions of their effects, the causes of sinne, or any hinderances why we may not come unto Christ, as these wise men did.

It cannot be denyed, but influences there are of the heavenly bodies benigne, and comfortable to the inferiour creatures, as those of the *Pleiades*, *Job. 38. 31.* Those of the *Sun and Moon*, *Deut. 33. 14.* Yea, of the whole Heaven, *Hos. 2. 21.* There are influences destructive unto wicked men, *Judg. 5. 20.* The Starres in their courses fought against *Sisera*. And all these influences are conveyed unto this lower world acted by the n. Whence the *Cabalists* say, that there is *Crater superior*, an heavenly Vessell, which empties it selfe in *craterem inferiorem* into the lower Vessell, even all the elementary world, which receives what is emptied from heaven unto it; that *Omnes res inferiores representative sunt superiorum*, that, as every herb hath it's visible signature, which discovers it usefull for one or other part of the body; so hath every one an influence from it's proper Starre, and Angell governing it; yea, *Omnes res animata habet à calo stellam ad se influentem*; yea, that there is neither herb, nor plant nor stone, nor minerall, nor man, nor beast which receive not the influences from the Starres.

Now though there be such powerfull influences, yet doe not these hinder our comming unto Christ. For howsoever by our fall, according to the first *Adam*, our nature is depraved, and that primitive Symmetry & harmony between heaven and earth, dissolved and lost, whence the creature is subject to vanity, yet as we recover our selves out of the fall through the power of faith in the second *Adam*; all those destructive and noxious influences loose their power upon us. Meantime they cannot truly be said to be the cause of sinne unto us.

For neither Sun, nor Moon, nor other Planet, nor Starres, nor Constellations, nor Angels acting them, can do any thing in this Elementary world, otherwise then a Lute, or other Musickall instrument can be said to make harmony of it selfe alone, without the touch of the skilfull Lutanist. And such instruments also are all these, whose harmonickall motions



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wholly depend on him; who doth according to his will, both in the army of Heaven, and the inhabitants of the Earth, *Dan.* 4, 35. So that if we blame the Starres, we must lay the charge higher, as either upon God himselfe, or upon the Angels His immediate instruments, who act by the Stars. Wee cannot justly lay the blame on God: For let no man say, when he is tempted, I am tempted of God; &c. *Jam.* 1. 13. No, say not he hath caused me to erre. *Ecclesi.* 15. 12. For he hath no need of the sinfull man. So contrary is this to their assertion, that God in great wisdom contrived a way to bring sinne into the world, that hereby he might glorifie his justice. *Abne simus tam fatui adulatores Dei*; saith St. Hierom, Gods justice ha's no need of our lies. Nor can our sin be imputed to the Angels, whose property it is to doe his Commandement, and harken to the voyce of his Word, *Psal.* 103. 20. 21. When men are driven from these vaine refuges, they commonly lay the blame upon the Devill. The Devill, they say ought them a spight. True it is, the Prince of the Aire rules in the Sonnes of disobedience, but the Sonnes of disobedience first yeild up the rule of themselves to the Prince of the Aire. The Devill rules in them, but first lust rules in their members. The Devill takes them, captive at his will, but first they yeild themselves captive of their owne will. And therefore our Saviour who attributes the lusts of wicked men unto the Devill; He attributes withall the lusts of the Devill unto wicked men, when they freely and willingly commit them. Ye are, saith He, of your Father the Devill, and the lusts of your Father ye will doe. The words in our English are obscure: The Greek words are, *τας επιθυμίας τε πατρὸς ὑμῶν δελεεῖτε ποιεῖν*. The lusts of your Father ye will, ye have a lust to doe, *Joh.* 8. 44. So true is that of St. Austin; *Falso de natura sua aut stellarum influxu conqueruntur mortales; quod peccatum aded voluntarium est, quod si non voluntarium, non est peccatum*. The Apostle refers all to the true Originall, *Rom.* 6. 19. Ye have yeilded your members servants to uncleannesse and to iniquitie.

Yea, justly we may lay all the blame of the Starres malignant influence upon our selves, and our owne perverse will.  
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We our selves furnish the Astrologers, the Chiromantes, and Physiognomers with matter of prognostication and prediction. For although the Stars incline, and be apt to raise vicious passions, and affections, in one sadnesse and melancholique thoughts; in another wrath, in another wanton love, which the Astrologer well knowes, in the nature of those influences, we readily yeild unto those influences, though there be in us the power of God through faith to lay those turbulent Spirits, & break their force and vigor. And by this cowardly yeilding, we make the Astrologer speake truth, who otherwise, by our resisting the temptation and suggestion unto sinne, would easily be deceived. So true is that, — *sapiens dominabitur astris*. A wise man over-rules the influences of the Stars.

And this truely to me is an argument, that the present generation of men, in this Land is, and hath beens extreamly brutish, corrupt and sensuall; and withall, that the principles of Astrologie are firme and good, in that their predictions and prognostications touching this present age, have proved so true, which never could have come to passe; had men acted according to the principle of christian faith and right reason, and not *secundum id bruti*, according to their brutish and corrupt nature in them.

To conclude all, suffer, I beseech ye the word of exhortation, yea, especially who professe your selves followers of these magi, these wise men in the Text: Do ye as they did; Be ye guided by the Stars unto Jesus Christ, seek yee him who made the seven Stars, and Orion, Amos, 5.8. And as it is a lawfull, yea, and honorable science, which ye professe, so use it lawfully, use it to the honour of God, and the good of mankind.

All lawes prescribe bounds and limits, *ultra quos, citraque nequit consistere rectum*. Lawes of God, and Lawes of men keepe us within due bounds; and we ought to be subject to every Ordinance of man for the Lord sake. Transgresse not therefore the due bounds of your Art, by any undue practice of it. make not the planets and constellations the immediate necessary causes of humane actions. Search not too farre into particular acts of men, with their events. Make no undue use of



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your Art to self interests, to covetousnesse, pride or vaine glory. Give not fourth your predictions as oracles, which possibly, ye know, may prove untrue. The highest God can, and doth often crosse the course of nature; yea, and oftentimes he produceth that, which could not be foretold by the observation of the Stars *Esay*, 47. 11, 12, 13.

Desire not converse, nor conference with the *Genii*. The evil Angels are ready to transforme themselves into Angels of light, and obtrude themselves as helpers, that in the end they may deceive and destroy. If thus or any like way, ye go beyond your bounds, ye will give offence to the weake adversaries of Astrologie; who, though ignorant of your Art, yet many of them, I doubt not, are good meaning men. Yea, ye will give advantage to the common enemy of mankind, That evil Spirit, who ha's his name from searching *Urim*, and *Saijmon* from knowing, he having beguild our first parents with that specious promise, which he never could perform, That they should be as Gods knowing good and evil, he pursues their posterity, in whom he findes the like desire, when they doe not *ορρεῖν εἰς τὸ σωφρονεῖν*, but will be prying into events beyond the Sphere of naturall influences; and because certainly to foretell contingent good or evil, is the property of God himselfe, *Esa*. 41. 23. Here, here especially he will be like unto God, and to satisfie your curiositie, will pretend skill to foretell things purely contingent. *Nunc specimen spectitur, nunc certamen conititur sitis nec ne ut esse oportet, boni mali cujuslibet*. Here no doubt ye walke in the midst of snares, and upon the battlements of the house, as the wise man speaks. Some falling by the ill practice of your lawfull Art, have become of *magi*, *magitians*, and of wise men, Wizards. But I hope, yea I know better things of some of you, and have good ground to hope the like of all. I understand, that of *Suidas*, which he speakes of the *Magi* of old in Persia, is true of ye all; That ye are *φιλοσοφοι, καὶ φιλεθεοι*, lovers of wisdom, and lovers of God. And that the noble science of Astrologie, by you, is now to be restored unto it's antient lustre and glory.

Lastly.



Lastly, be we all exhorted to follow the *Magi*, the wise men in the Text, to seek the Lord Jesus Christ, the King of the Jews; and if we follow these wise men in the Text, they no doubt will lead us to him.

I shall use no other method then they did; We must heed the Law, that is our Schoolmaster unto Christ; *Thus no man comes to him, except the Father draws him, Joh. 6.* And heed the propeticall word, which as a light shines in a darke place untill the day dawn, and the day star (or the Sun, as it is in the Syriac) arise in our hearts. For this purpose we must make use of the least helps that God hath given us: use our senses and our understandings to the searching of him out in the creature. The heavens declare his glory, and the firmament shew his handy worke. *Præsentemque refert quælibet verba deum.* When we seek him thus with all our heart, God the Father reveales the like Starre unto us, that he did unto these wise men, even the illumination of faith; to St. *Anselm*, *Rhabanus* and others understand this Star: *For faith is the evidence of things not seen, Heb. 11. 1.* By the guidance of this faith, this Star, we must leave our Country, as the wise men did, *And as their and our Father Abraham did, Gen. 12. Who followed this Starre, saith the Apostle Heb. 11. 8.* By faith, *Abraham*, when he was called to go out into a place, which he should afterward receive for an inheritance, obey'd, and went out not knowing whither he went. Out of our selves wee must goe, whither soever we goe, otherwise there's no comming unto Christ. *And walke we must in the steps of that faith of our Father Abraham, Rom. 4. 12.* The covetous man must forsake his covetousnesse, that's his Country; the unclean person his lasciviousnesse and uncleannesse, that his Country, he lives in it; the Drunkard, angry, envious, contentious persons must depart out of their drunkennesse; their wrath, their envie, their strife; they are their Countries wherein they live.

But we must not follow these wise men too close; They went up to Jerusalem, out of their humane judgement, and good hopes they had of the Jewes. They thought it was most likely, they should find the King of the Jewes in the royal City;



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that they should learne where hee was of the learned Scribes; But *humanum flagitantes consilium, divinum amiserunt*, saith St. Bernard. while they sought the counsell of men, they lost the guidance of God, Thus did *Samuel*; but it was while he was but a child. God called him, and he came to *Eli* the doting Priest. But when God revealed his Son, in me saith St. Paul, *I conferred not with flesh and blood.* Gal. 1. Nor must we. Not but that there are learned scribes, and they taught unto the Kingdome of God, *ירושלים* is a duall, there are good and bad together.

The Scribes tell the wise men, that the King of the Jewes is borne in *Bethlehem*, the House of Bread. Very fitly was the Bread of life, born in the house of Bread, whear the Bread of life is broken. Doe we thus seek him? or seek we him rather for our own advantage, as some sought him for the loaves, *Iohn 6*. This is to seek Christ in *Bethlehem*, the house of bread, not in *Bethlehem Iuda*, but in *Bethlehem* in the tribe of *Zabulon*, *Iosh. 19. 15*. that is, they seek Him for the loaves in their own habitation; thats *Zabulon*; as the Scribes who told the Wise men that Christ should be born in *Bethlehem*, yet they themselves went not out of their own Town to seek Him. Thus without doubt the greatest part of men seek Christ; they will not go out of themselves to finde him; they would have Him come to them in their sins, in their Countrey; they will not go to Him. This is the reason of so much sighing and and groaning, wherein many men place a great part of their religion; they would finde Christ, and not depart from their covetousnesse their envie, their pride, their hatred, &c. their own Countries: it is impossible. While we are yet in our own Country, this bread is hidden *Manna*. Therefore *Bethlehem* signifies also the house of War, implying thus much unto us, that we cannot feed of the bread of life, unless we strive or fight for it: Labour for that meat that endures unto the everlasting life. The Inhabitants of the Island *Baleares* gave not their children meat, unless by slinging they first struck it down from some high place, where it was lodged. He



He who will not labour, shall not eat the bread of life. To these the Lord promiseth refreshment out of the true Bethlehem. To him that overcometh, there is Bethlehem, the house of War, to him I will give to eat of the hidden Manna; there is Bethlehem, the house of bread, Revel. 2. 17.

But Bethlehem was the place where Christ was born in the flesh. Christ in these last dayes is to be born in the Spirit, when Christ was born in the flesh; He was bounded within a certain place: The Wise men must take a long journey to come and seek Him. When he is born in the Spirit, He is not bounded to this or that place, Matthew 24. 23. 26, 27. not here or there, for as the lightning, &c. The winde or Spirit blows where it lists, John 3. 8. But if Christ be so born, how, and where shall we finde Him? Wisdom she is easily seen of those that love her, and found of those that seek her, &c. Wisdom 6. 12, 13, 14. Yea, there will be no need of curious searching; they who are born of the Spirit, He seeks them, John 4. 23, 24. Yea, when he is thus born according to the Spirit, His presence will be so illustrious, he will need no farther demonstration. They in whom He is so born, shall finde his birth in themselves yea others also shall acknowledge it in them. Esay, 61. 9.

But Christs first comming in the flesh was honoured and declared by a new Star; and would not our good God vouchsafe to honour Christs second comming and that more gloriously in the Spirit, with a star also?

Doubtlesse (beloved) our good Lord hath not been wanting unto us herein, though herein I fear, we have been and are extremely wanting to our selves.

In the year of our Lord. 1572. There appeared in Cassiopeia, a star of the greatest magnitude, and far greater then any of that constellation. It was observed by the most skilfull and famous Astronomers of that time, to hold the same Aspect in all places of Christendome, to run the same course, to keepe the same proportion, distance and situation every where, and in every point, with the fixed Stars, by the space, say some, of 15. Moneths, others of two whole yeares, Peucerus in his Chronologic, an eye witnesse of it, as many thousands

more



more were, he writes thus of it: *fulget sub asterismo Cassiopeie novum sidus cujus simile nulla vidit ætas, cum magnitudine, quantum ad visum stellas omnes tam errantes quam fixas superet. Heret immobile in eo cæli loco quod primum effulsit et à nobis conspectum est.* Many of that time delivered their opinions of it, what it might portend, Beza wrote verses on it; it was held by all, and called by Tycho Brahe, *stella mirabilis*, a wonderfull Star. And well might it be so called, for that wonderfull Star pointed at the great wonder in Heaven, Revel. 12. 1. Christ born the second time in these last dayes according to the Spirit. The woman the Church clothed with the sun, Mal. 4. 2. With Christ the sun of righteousness, the Moon the changeable world under her feet. Thus some of the Antients understood Jericho which hath the name from the Moon, a kind of Luneburg, the City of the Moon, the changeable world. That was troden under the feet of Iosuah and the Church with him, the spirituall and true Josuah the Lord Jesus. He hath the same name *Iesus*, and he clothes the woman the Church, who through Him treads the mutable world the spirituall Jericho under her feet.

At this wonderfull birth in these last dayes, that glorious and wonderfull Star pointed, and yet points all truly wise men. Not like that other Star, which doubtless was not higher than the lower Region of the aire: Otherwise how could it be said to goe before them, as that Numb. 24. 17. *¶ incescit, it went and stood over the place where the Child was,* Matth. 2. 9. But this wonderfull Star shone over all Christendome, over the whole Spouse of Christ, of whom Christ is born the second time.

Yes, besides this wonder in Heaven, and this wonderfull Star directing to it, in the same years 1572. and 73. 4, 5. &c. brake forth the most glorious and wonderfull light of spirituall and heavenly Doctrine; The everlasting Gospel, which had an Angel for the Preacher of it, flying in the midst of Heaven, Revel. 14 6, 7. And this glorious light of the everlasting Gospel againe breaks forth in these last dayes; though the Dogs extremely bark at it. But we must be content; If wrathful and  
envious



envious Dogs barke at the Moon the lesser light, no marveil though they bark at the Sun the greater light, and the woman clothed with it. But the time shall come which ye read in *Joshua*, 10.21. *That none shall move their tongue at the Children of Israel.*

Now as the Lord called the Heaven to witnesse the Spirituall birth of Christ; and an Angell flying in the midst of Heaven to give testimony to the everlasting Gospell: So in the year 1575. when the light of it brake forth into this Island, the Lord called also the earth to witnesse the same truth. Master Camden in his *Britannia* tels us, in the Description of Herefordshire, that *Prope confluentes [Lugi & Vagæ] Collis quem Marcley-hill vocant, anno salutis 1575. quasi somno solutus consurrexit & triduum se in immanissimam molem propellens horrendo reboans mugitu, & obvia quæque prosternens in superiorem locum, magna cum admiratione se promovit, eo terræ motus genere, ut judico, quod Physici Brasmatiam vocant.*

Master Speed, in his Description of the same County, gives us the History more fully; onely there is in him a mistake of of the yeere, unlesse it were onely the Printers fault, as I beleeve.

*Marcley-hill* in the East of this Shire, rowled it selfe out of a dead sleepe, with a roaring noyse removed from the place where it stood, and for three dayes together travelled from the first site, to the great amazement and feare of the beholders. It began to journey upon the seventh day of *Febr.* being Saturday at six a clocke at night, and by seven the next morning, had gone forty paces, carrying with it Sheepe in their coates, hedge-rows and trees, whereof some were over-turned, and some that stood upon the Plaine, are firmly growing upon the Hill, those that were East, were turned West, and those in the West were set in the East. In which remove, it overthrew *Kinnaston* Chappell, and turned two High-ways neere one hundred yards from their usuall Pathes formerly trod: The ground thus travelling neere about six and twenty Acres, which opening it selfe with Rocks and all bare the



earth before it for foure hundred yards space without any stay, leaving that which was Pasturage, in the place of Tillage, and the Tillage over-spread with Pasturage. Lastly, overwhelming her lower parts, mounted to an Hill of twelve fathoms high, and there rested her selfe after three dayes travell, remaining His marke that so laid His hand upon this rocke, whose power hath poyised the Hill in His ballance, *Iob* 28. 9. *Esay* 40. 12.

This, although we may referre unto its second causes, as Master Camden doth; yet if we consider the great manifestation of that Divine light, by the publishing of the everlasting Gospell that very yeere unto this Nation, we cannot but apply that of the *Psalmist*; *What ayled yee, yee Mountaines that yee skipped like Rams, and yee little Hills like yong Sheepe? Tremble thou Earth at the presence of the Lord, at the presence of the God of Iacob*, *Psal.* 114.

The Lord then made manifest His presence by the moving of the Earth; and this is not uncouth: For thus when the Lord is said to have bowed the Heavens, and come down, the foundations of the Hills were shaken, *Psal.* 18. 7, 8, 9. And *Psal.* 68. Wherein some of the Fathers tell us, *decantari Mysteria utriusque Testamenti*, that the Mysteries of both Testaments are reported, and chanted out by the sweet singer of Israel, verse 7, 8. This came to pass in the Letter, when God gave his Law, *Exod.* 19. and 20. *Hoc idē, ut cum illa quæ legis sunt, gessit, in his quoque ea quæ Evangeliorum sunt præformasse sciretur.* This the Lord did, that in delivering the Law, He might be known to prefigure those things which belong unto the Gospell. *Hilar.* So that the Lord therein testified of another trembling, another moving of the Earth when the Gospell should be revealed, which accordingly came to pass when the Wise men in my Text came to Ierusalem, and inquired, *where is He that is born King of the Iewes? When Herod the King heard these things, he was troubled and all Ierusalem with him*, *Matthew* 2. 2. 3. Herod was an Idumean, an Edomite, a figure of the earthly man, that must needs be moved,  
and



and troubled at the presence of the heavenly. For the Edomite, the earthly man beares rule in us, and is a King in us, as Herod the Edomite was; and the Image of the earthly we bear, untill the Image of the heavenly appears. And therefore as we have borne the Image of the (both naturall and corrupt) earthly, so we shall bear the Image of the heavenly, 1 Cor. 15. 49. No marvell then if the earth be moved at the presence of the Lord, that the earthly man tremble, when he hears the newes that he must part with his Dominion, and Sovereignty in us, according to the decree of God, *The elder shall serve the younger*, Gen. 25. This is no Gospel, no glad tydings unto him. This cannot come to pass without a great deal of strugling, not onely that within us, in our hearts like that in the womb of Rebecca, but also without us in the world. The strong man is not easily bound, nor by any other than the stronger one, Luke 11. Herod that Mountain of glory or honor, as his name signifies, must needs tremble and be moved, when he hears newes of one who turnes the Earth upside down, Isaiah 24. 1. And brings into contempt all the honorable of the Earth, Isaiah 23. 9. It was true what the Accusers of our Lord gave in against Him, though not in their sense, Luke 23. 2. that He did *διασπείρειν τὸ ἐδύος*, vulg. Lat. *subvertere Gentem* turn the Nation upside down. And as true was that, though he meaning otherwise, whereof the zelotick Jewes accused Paul and Silas, Acts 17. 6. saying, they were *οἱ τὴν οἰκουμένην ἀνατάσσαντες*, that they had turned the world upside downe; for so no doubt where ever the Preaching of the Gospell takes effect, so that Christ as King comes to reigne, He turns the world upside downe, what was above before, He then brings under *τὸ ὑψηλὸν ἐν ἀνθρώποις βεβελυκέν*, that which is high in men (even the tumour of their proud and lofty thoughts) it is abominable in the sight of God. Luke 16. 14. He puts downe the mighty from their seats, and exalts the lowly and meek, Luke 1. 52. Esay 25. 2. 12. and 26. 5. 6. And this though a great change to both, yet both (and well they may) rejoyce and glory in it. Iam. 1. 9.



Yea, what the Lord did at the giving of the Law, prefigured what should be done at the publishing of the everlasting universal Gospell. And therefore when the Preacher of it, Revel. 14. 6. had published it, presently comes forth another Angell, saying, *Babylon is fallen, is fallen, &c.* even that three-fold *Babel*, out of which the three Frogs proceed, even the spirits of Divels, which now a long time have gone forth unto the Kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty, Revel. 16. 13, 14. And then the greatest changes must be made. For He who went before conquering, went to conquer, *νικῶν ἵνα νικῇ* Rev. 6. 2. For in this most holy estate, when transgression is to be finished, and an end made of sinne, and reconciliation for iniquity, and the everlasting righteousness brought in, and the most holy anointed the Lord does not then speake on earth, as Ebr. 2. 3. but from heaven Ebr. 12. 25. Then not onely the earth is to be moved but also heaven, Ebr. 12. 26. not onely the sinfull earthly thoughts, minds and affections of the corrupt *Adam*; nor onely the spiritual wickednesse in heavenly things, but also those things, which in comparison of legall administrations, were accounted heavenly, even they in regard of the new heaven and the new earth that now appeares, even they must be shaken, as already they are in some measure: of this estate the Apostle speaks, 2 Cor. 5. 16, 17.

But if the first Starre designed and pointed at the very City, and House where Christ was borne according to the flesh; and this wonderfull Starre point to none; Christs coming in the flesh, in that respect, will be more glorious than His coming in the Spirit, and so the latter House shall not be more glorious than the former, which yet hath a Promise that it shall be, *Haggi 2. 9.*

Know we therefore, that this wonderfull Star directs unto *τὴν παλαιάν πόλιν αἰῶν καὶ τὴν πόλιν τὴν νῦν κτισμένην*, Revelations 20. 9. It points to Bethlehem, as the other did, Luke 2. 4. the City of David, that is, *πόλις ἡγαπημένη* the Beloved City, beloved of God, where the Lord promised the blessing, *Psal.*



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*Psal.* 133. where God, who is the love it self, dwells: therefore the Name of that Mysticall City is *יהוה שמו* *Ezek.*

48. 35.

This is that City, where the Citizens love God, their neighbour, and their enemy, the true *Philadelphia*.

This beloved City is that which is set on an Hill, *Mat.* 5. 14. wherein they of Gods household dwell, *Ephes.* 2. 19. Therefore when the *Psalmist* hath spoken of the shaking of the earth at the giving of the Law, *Psa.* 68. 8. whereby was figured also the changes at the giving of the Gospell, as I shewed before; he tels us of the gracious raine, which falls not like that *Mat.* 5. upon the evill and the good; the Word Preached drops on all: but its a figure of the holy Spirit, which the world cannot receive, saith our Lord: this therefore falls on Gods inheritance onely, *ver.* 9. even the Hill of the Lords house, *ver.* 15. *Mons Dei mons pinguis*, fat with the unction of the Spirit, which is imparted unto all truly called Christians. This Hill like that I told you of out of Master *Camden* and Master *Speed*, keeps the Sheepe safe in their coats, and all the trees of righteousness growing upon it; onely it turnes those West which were East, and the East West. They that were first become last, and the last first. It over turnes all meer ceremoniall outside worship; and changes the beaten great rodes, even that broad way of open known sinners, and that kinde of narrow way, which is indeed cut out of the same broad way, consisting in an affected kinde of strictnesse, in regard of some bodily exercises; which neglect of the true narrow way of mortification which leads unto the everlasting life. And as that Hill mounted it selfe on the top of another, and there rested; so this Hill of the Lord must raise it selfe above all the little Hills, even all particular Churches divided in judgements and opinions: for why leape yee, ye Hills? why strive ye for superiority, yea supremacy one above another? This is the Hill which God desireth to dwell in, yea the Lord will dwell in it for ever. For that of the Prophet must have its fulfilling in these last dayes, *Esay* 2. 2. that the Mountaine of the Lords house



house shall be established in the top of the Mountains, and be exalted above the hills, and that shall not be shaken but remain, *Heb. 12. 27.*

*He that hath ears to hear, let him hear.*

But alas! may many a poor soul say; I have vicious inclinations; and the Stars have their destructive influences on me: And how shall I follow this wonderfull new Star into this glorious City? Let us therefore know, that as there are influences from the Stars, which move and incline us unto evill, by reason of our depraved nature, so are there also influences of grace and truth, which proceed from the Son of righteousness, with which the woman is clothed, who hath put on Christ, and from the bright morning Star, *Iohn 1. Revel. 22.*

These influences are received by a living and powerfull faith, which hath the vertues not onely of some one Star, or some one Asterisme, or Constellation, but even of all the Stars, all the Constellations of the heavens. And therefore the Church moves and shines like the starry heaven, which the Apostle delights to see, *Col. 2. 5. I am with you in Spirit, joying and beholding τὴν τάξιν ὑμῶν, καὶ στερέωμα τῆς πίστεως,* the orderly Motion, & firmamentum fidei, *Vulg. Lat: the Firmament of your Faith, by this Word the LXX turn וְקִי Gen. 1. 7. στερέωμα.* By the power of this Faith, this firmament of Faith; all the temptations of the Devill and his Angels are extinct, and frustrate, *1. Pet. 5. 9. Whom resist stedfast in the Faith, Jam. 4. 7. Resist him, and he will flye from you.* By vertue of this Faith, we quench all the fiery darts of the Devill. By vertue of this Faith, all the influences inclining to evill, may not onely be frustrate of their effect, but also turned to good. Hast thou received an impression of sadness? set it on the right object, thy sin; and remember, *Blessed are they that mourn, &c.* Art thou moved by another Influence to covet, and heap up wealth? Lay up thy treasure in Heaven, &c. Doth another Influence incline thee to wanton love? Advance it to the love of thy God, thy neighbour, and thine enemy. Art thou



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thou yet by another Influence inclined to wrath? *Be angry and sin not, Ephes. 4. 26.* That is, so be angry with thy self, that thou mayst not sin.

If such *Philadelphians* we shall be, if such Citizens of the Beloved City, the City of David, *Prov. 3. 20.* By walking after, and with these *Wisemen* we also shall be wise; and as they found the Lord Jesus, so shall we finde Him also; *Iohn 14. 21.* We shall become true *Magi*, truly Wise-men; And we shall become Guides to others, and win their soules unto the Lord Jesus, and so become more wise, *Prov. 11. 13.* And shine as the Firmament: yea, *We shall become Stars, and shine as lights in the world, Dan. 12. 3.* They who are wise shall shine as the brightness of the Firmament, and they who turn many into Righteousness as the Stars for ever and ever.

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**FINIS.**

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THE FIRST BOOK OF THE REVELATION

TO THE ANGELS OF THE CHURCHES

AND TO THE BRETHREN

OF THE CHURCHES

OF THE CHURCHES

OF THE CHURCHES

THE END



